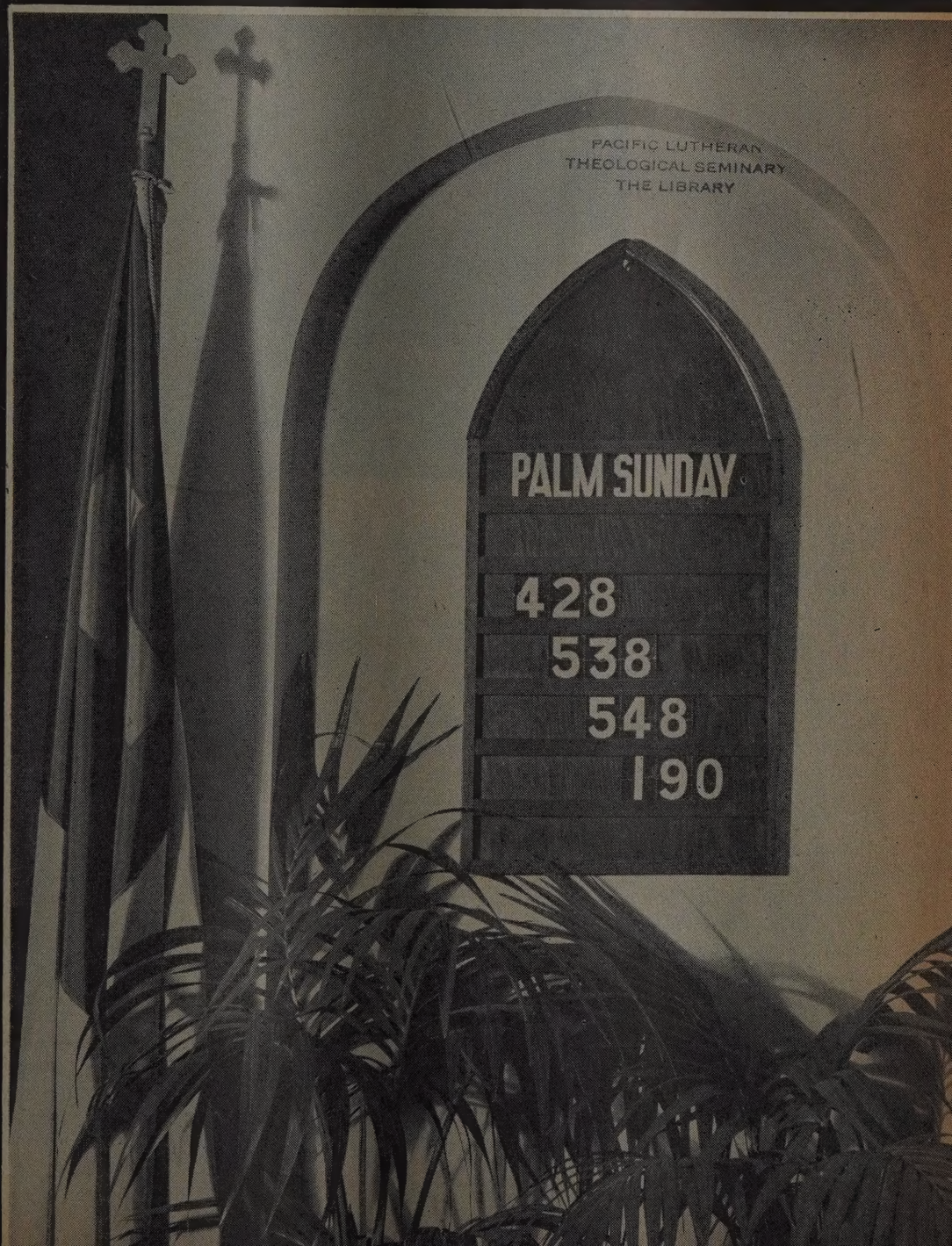
Lutheran Herald



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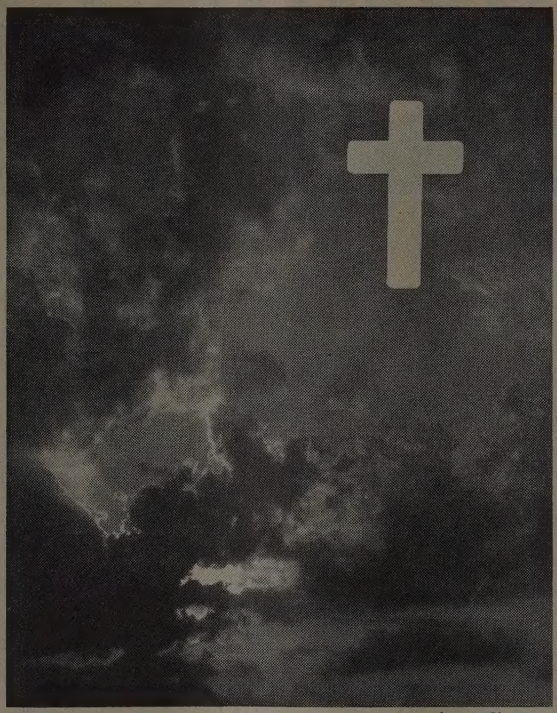
In This Sign Conquer

A THOUGHT FOR PALM SUNDAY



Cover Photo by Eva Luoma

Luoma Photos

THE legend says that Emperor Constantine the Great, hard pressed in battle, received a vision of the Cross of Christ and a message, "In This Sign Conquer." The story goes on that he did overcome his enemy, with the Cross "going on before," and as a result was converted—becoming the first Christian ruler.

Be that story true or false, it strikes a note which may well be sounded on this Palm Sunday, the first day of Holy Week. The picture which illustrates this page is, of course, "contrived"; I know of no one who has seen a cross clearly defined in the sky of the heavens above. Yet it can be a worthy symbol of the message of Palm Sunday, ushering in the solemnity of Holy Week.

There is the Cross, luminous in the sky. It is the Cross of Jesus Christ, before the Crucifixion the hated symbol of hated conquering Rome; the dreaded emblem of an inhuman means of execution. Nothing shows more clearly how Christianity has come to be known the world over than the fact that no one who sees t Cross asks, "What sort of sign is this?" They kno that it is the sign of the Crucified Christ.

It is the sign of Christ the King. There is no hum emperor here—but there is a divine King. It is wor remembering, is it not, that the most exalted wor Jesus spoke concerning His Kingship were spoken Pilate, only a brief time before He was sentenced die on the Cross. Thus the Cross became the Thro It was the eternal King who hung upon it.

The Christian still sees the vision of the Cross. He st hears the words, "In This Sign Conquer." He sees b yond the Lowly One of Palm Sunday, seated on t lowly "foal of an ass." He hears behind the naive son of that day the celestial melodies in which he shall sor day join. Instead of a procession of the fickle, he se the mighty host of heaven itself. In it all, through it a above it all, he sees the King of Kings, his Lord a Savior. In this sign the Christian conquers.

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CLARICE FOSS, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Edit**

Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis, Minnesota, Randolph Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter Janu 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Min apolis 15, Minnesota.

VOLUME XXXIX . . . NUMBER 13
Minneapolis, Minn., March 29, 1955
Lutheran Herald

RNS Photo

God's Heart Aches!

Oscar C. Hanson
ELC Evangelist

"God would have all men to be saved (I Timothy 2:4) and his heart aches for every person living away from Him. God sees each person who leaves Him." (Photo of "The Christus," a statue located in Mansfield Memorial Park, Mansfield, Ohio.)

Barbara, the sweet four-year-old, was just crossing the street. A large truck came too fast to stop in time. The screech of the brakes—a sharp cry! Her unconscious body was lying near the curb. Only a parent can even begin to imagine the shock that cut both Mother and Dad. In a few hours Barbara was gone. The heartache seemed unbearable.

Another dad walked with heavy steps to the gate of the state prison. For the first time he was to visit his own son who had just been sentenced for three years. It seemed almost impossible to bear it all.

Our world is full of heartaches. Sharp daggers pierce the tender hearts of loving mothers and concerned fathers. Yet, no ache in any human heart can even begin to come close to the pain in the heart of God as He looks at our lost world. Evangelism begins in the heart of God. His ache for the souls of men must drive the Church in agonizing concern for the lost. In Genesis, chapter six, verses five and six, we have this graphic description, "The Lord saw that the wickedness of man was great in the earth . . . and it *grieved Him to His heart.*"

Oftentimes we refer to the story of the Prodigal Son in Luke 15 and forget the heartache of the father in the same account. There are four experiences of the father here that accentuate for us the heartache of God as He looks at every lost soul. *First, the father sees his son leave; secondly, the father knows his son's condition; thirdly, the father looks for his son's return, and fourthly, the father joyfully receives his son back home.*

The father sees his son leave. It must be an almost unbearable experience for parents to see their own children walk out of their home in open defiance and rebellion. This does happen in this cruel world. But even this cannot approach God's feeling as He sees people leave Him. He who is love, loves much more than even any earthly parent is capable of loving.

God sees people leave Him. Sharp daggers pierce His tender heart of love as He sees one soul turn away from Him. Think of the young people who sincerely confessed allegiance to their Savior at the Confirmation altar and then have walked out to serve Satan, the world, and their own flesh. God sees each one leave, whether it be suddenly on a street corner of temptation on a Saturday night or gradually along the road of carelessness, indifference, and neglect of the Bible and prayer.

The tender heart of our Savior ached when He saw the rich young ruler "turn away because he had great possessions" (Mark 10:22). Jesus wept over the city of

RNS Photo

Like the story of the return of the prodigal son, there is joy over one sinner who repents.

Jerusalem. After many of His disciples drew back and went no longer about with Him, Jesus said to the twelve, "Will you also go away?" God would have *all men* to be saved (I Timothy 2:4) and His heart aches for *every person* living away from Him. God sees each person who leaves Him.

The father knows his son's condition. Upon the return of her son who had been a war prisoner for two years, the mother said, "If I had known the suffering that Jack was going through in prison, I never could have endured. I would have lost my mind." God knows the intense pains, the inner anguish, the sharp hurts of all hearts living in sin away from Him. More than that, God knows the hopeless future, the terrible suffering of "eternal torment," the reality of the place where "there shall be weeping and gnashing of teeth" which shall be the experience for all who are lost. Jesus visited hell. He gave us His eye-witness account in Luke 16:19-31. The realism of this news report makes us tremble. The smell of eternal smoke haunts us. God's heart aches as He sees clearly the condition of every lost soul now and the future torment in hell. God knows each person's condition.

The father looks for his son's return. Some of you parents know the agony of waiting hopelessly for days with no result. All is in readiness for your child's return. Every day brings renewed hope, but of no avail. The painful heartache of parents who have waited in vain, only to keep looking at the empty chair, can hardly be described in words. God looks for every sinner t come home. His heart yearns in love for every sou He pours out His heart in these touching words: "(Jerusalem, Jerusalem, killing the prophets and stonin those who are sent to you! How often would I hav gathered your children together as a hen gathers he brood under her wings, and you would not" (Luk 13:34).

Do we Christians look for the lost to return? Do w expect the community drunk to be in church next Su day? Have we prayed for him? Have we invited him Do we wait for him in church? How about the u churched family next door? The man at the next des in the office who seldom attends church? The woma who rides with us to work each morning? Do we Christians have aching hearts waiting for each one these people to come to Christ and His Church? Go looks for each soul to come back to the Savior.

The father joyfully receives his son back home. What dramatic picture: "His father saw him (his hung filthy son who had lived in the swine pen) and ha compassion, and ran and embraced him and kissed hir . . . Let us make merry. This my son was dead and alive again; he was lost and is found" (Luke 15:20-24 Over and over again in this "Lost and Found Chapter" Luke 15—runs the refrain, "There is joy over one sinn who repents." The elder son did not experience th thrill but only sat back in self-centered complacenc to be critical and envious.

How about us in our Church today? Are we thrill to see souls saved? Do we accept the lost transient fro skid row joyfully as a new creature in Christ? Do v enthusiastically receive the toughest man in town w now has become a new person in Christ? Do we jo fully receive the converted Negro or the Indians w have taken a new stand for Christ?

It is wonderful to know that God meets every pentant sinner with open arms and the glad assuran "I am He who blots out your transgressions for my ov sake and I will not remember your sins" (Isaiah 43:2 This is possible because "God made Him [Jesus Chri to be sin who knew no sin, so that in Him we mig become the righteousness of God" (II Corinthians 5:2 The heart of God broke in love on Calvary's hill th we may be saved. Our Savior who invites *every sinn* to come also adds, "Him who comes to me I will cast out" (John 6:37). God looks for every lost soul come back home.

Fellow Christian—does your heart ache for souls? we have the mind of Christ (Philippians 2:5), eve lost sinner away from our Savior—in the next block, our office, on main street, or in the dark regions Africa or South America—will cause sharp pains of r concern in our praying hearts.

Fortnightly Review

Fredrik A. Schiotz
President of the ELC

Crowded agendas allowed 1954 to slip by before the regularly called annual meeting of the Lutheran World Federation's Executive Committee could be convened. The postponed meeting was held at Vienna, Austria, February 14-19.

American representatives on the 9-member Executive Committee are the presidents of The Evangelical Lutheran Church, the American Lutheran Church, the Augustana Lutheran Church, and The United Lutheran Church in America. Judge James Henninger of Allentown, Pennsylvania, a layman of the ULCA, is also a member of the Executive Committee.

Dr. J. A. Aasgaard has been a member of the Executive Committee of the LWF since its constituting convention at Lund, Sweden, in 1947. Last July he submitted his resignation, which was placed before the Vienna meeting for action. Dr. Henry Schuh, president of the American Lutheran Church, moved acceptance of the resignation with these words: "I have been a close friend of Dr. Aasgaard for many years and it is with great regret that I move the acceptance of his resignation." Thereafter Dr. Schuh also made the motion electing the present president of The Evangelical Lutheran Church to membership on the Executive Committee.

There are four departments in the LWF family: Information, Theology, World Missions, and World Service. The annual department reports that were submitted at Vienna showed that the LWF is becoming an increasingly effective servant in Kingdom tasks, enlarging the fruitfulness of each of its member churches. Dr. Arne Sovik, one of our missionaries in Taiwan, was elected as assistant director of the Department of World Missions. An assistant to the director of the Department of Theology was also authorized. No candidate has been found yet to succeed Dr. Henry Whiting, who resigned the directorship of the Department of World Service to become the executive secretary of the Division of Welfare in the National Lutheran Council.

Churches of the National Lutheran Council will be encouraged in their LWA giving by the expression of gratitude from the Austrian government for what Americans have done for the Lutherans of Austria. Dr. Franklin Clark Fry, president of the United Lutheran Church in America, as the senior president of the American representatives and president of the largest of the National Lutheran Council churches, was called to the Government House to be decorated with The Great Silver Cross with Star by Dr. Maisel, Minister of Social Affairs, acting on behalf of the President of the Republic of Austria. Thus the government of Austria expressed its thanks to every American and Canadian LWA contributor.

Since the Hannover Assembly, the Executive Committee has followed the practice of inviting representatives of church bodies of the area where the meeting is held to attend some of the sessions as special guests. With Austria bounded on several sides by Iron Curtain countries, the invitation was extended to the Lutheran Churches of Czechoslovakia, Poland, Roumania, and Hungary. These countries were represented by six bishops, seven other church officers, and two theological professors. Every such contact across the lines that divide the world politically becomes a new experience of the strength conferred in the fellowship of believers. This meeting was one of the better meetings of such contacts in the post-war period.

Three Churches were received as new members in the LWF: The Evangelical Lutheran Church of Pomerania, Germany; The Evangelical Lutheran Church of Chile, South America; and The Lutheran Church of Northern Tanganyika. Each of these members represents something distinctive about the vitality with which the LWF is discharging its stewardship, but space does not permit specifying details.

One of the very important items claiming time during the Vienna meetings was the preparation for the next Assembly of the LWF, scheduled for the summer of 1957. The meeting will be held in the United States, probably in Philadelphia or Minneapolis. The exact date has not been set, but it will be a ten-day period in the month of August. The formulation of the theme has not been completed, but the substance has been approved. The committee agreed that the theme should center in the Third Article of the Creed, but deriving its interpretation from the Second Article.

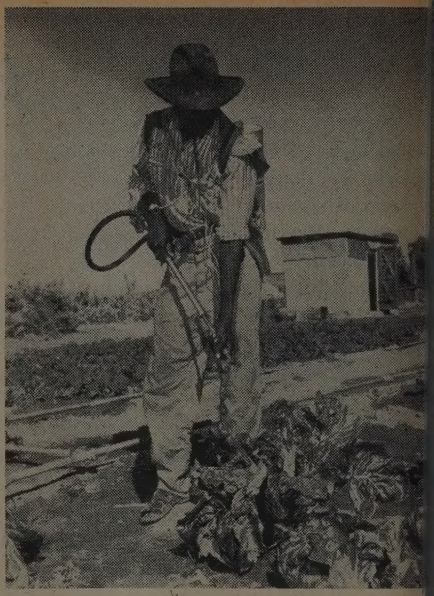
It is likely that the Assembly's total number of Delegates and Official Visitors will be limited to approximately 500 people. Every member Church will be encouraged to submit a larger roster of names than those who will attend for inclusion on the mailing list for receipt of the preparatory printed matter. This arrangement, plus discussion of the theme at pastoral conferences that precede the Assembly, will provide a large pool of prepared people. Thus we hope that the insights and blessings God may give us through the Assembly will find their way back into the life of the churches.

New Life for the Aborigines

GERMAN LUTHERANS HELP TO DEVELOP AUSTRALIA

George Farwell
Australian News and Information Bureau, New York

Photos by Neil Murray



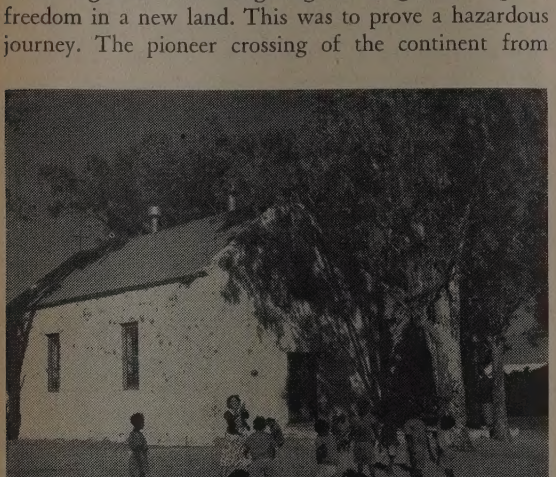
Typical of people in the thriving community of 600 the aboriginal gardener above, busy spraying a sp ach crop in the vegetable garden at Hermannsbu

Few of the new Australian settlers from modern Germany are aware of the part their forebears played in the development of this continent. The first large-scale migration, to the new State of South Australia, began almost 120 years ago.

By 1851 there were 8,000 Germans settled north of Adelaide, most of them Lutherans driven from their homeland by religious persecution. Industrious, careful-living people, they created rich farmlands and vineyards out of virgin scrub.

There is little now to distinguish their descendants from other Australians except their Lutheran faith, German-sounding names, and a few treasured traditions—the Liedertafel choirs of the Barossa Valley, for instance. Nor did all those sturdy Germans remain on the more easily developed coastal fringe. Some stuck out into the almost unknown interior.

One courageous little band of Lutherans set out for Central Australia in 1875, resolved to aid the remnants of aboriginal tribes being dispossessed of their ancient hunting grounds by the advancing wave of cattlemen. It was a gesture of thanksgiving for the gift of religious freedom in a new land. This was to prove a hazardous journey. The pioneer crossing of the continent from south to north had been made only 13 years before, a few white men had yet come to terms with the h arid interior. They planned to take their big horse-dra wagons and travelling stock through the lonely M Donnell Ranges, west of where Alice Springs stan today. At that time only one explorer had ventured i those waterless mountains, three years earlier.



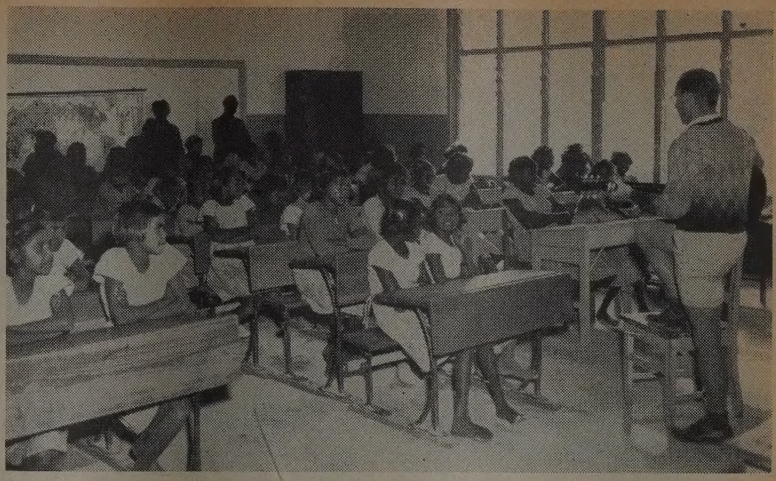
The old whitewashed church of locally-quarried sandstone goes back to the early days of settlement in the Hermannsburg mission.

The party of 16 Lutherans was led by two new ordained missionaries, Pastors F. A. H. Kempe a W. F. Schwarz. It left for the mysterious center fr Bethany, near Tanunda, only six weeks after their rival in South Australia. It was an ill-judged time year to start, for a hot summer was just beginning a they had 3,100 sheep, 17 head of cattle, and 33 hor to look after in a rapidly growing drought. The journ took them 18 months, struggling through heat, du storm, waterless desert and the bleak winds of wint suffering from blight and scurvy. They camped fo year on one last waterhole and frequently turned ba only to force their way north once more.

They came at last to the huge, dry bed of the Fin River, where the South Australian government had t them they would find an effective mission site. T great plain, ringed about by mountains, was topogra ically suitable for cattle-raising and was a center nomadic aborigines. The mission was built close t sandstone gorge where the river, a mighty flood a infrequent rains, cut through the spectacular Kircha Range. They named the place Hermannsburg, beca the bold, red mountain reminded them of a feature their homeland. The aborigines were not impressed

he efforts of these inexperienced nissionaries to befriend them, pre-erring to keep to the savage rites of heir own stone-age philosophy.

Then, in a series of dry seasons, he crops failed at Hermannsburg; garden vegetables withered and died; vater proved hard to find; fever and lysentery weakened the settlers, sev-ral of whom died. Both Kempe and chwarz, sick, wasted, and disillu-ioned, returned south. By the 1890's t looked as if the venture would dis-ntegrate altogether. The mission at inke River was over the edge of the vorld, 700 miles from the nearest ailhead. The only transport was by orse-drawn wagons which took be-ween five and 10 months to cover n unpeopled route as long as from Berlin to Bucharest.



Hermannsburg school teacher, A. Drogemuller, one of a noted family of Lutheran missionaries, enlivens his lessons by accompanying songs on his guitar. These aboriginal children are singing a popular Australian song, "A Kookaburra Lives in the Old Gum Tree."

he venture was saved by an appeal by the Immanuel ynod of Lutherans to a remarkable man in Germany, ie Rev. Carl Strehlow.

A noted linguist and research worker, this strong per-onality sailed for Australia and took charge of the mis-ion late in 1894. It was the start of a great spiritual and aterial struggle which occupied him exclusively until ie day of his death, 28 years later, on a too long de-yed journey to Adelaide.

He left an enduring record behind him. In those 28 ears he won a number of converts from the Aranda ibes; recorded their dialects, legends, and myths, arned their customs and religious beliefs and began ie translation of the scriptures into the Aranda tongue. is son, T. G. H. Strehlow, who grew up among the oorigines there, became a noted anthropologist and is ow reader in Australian Linguistics at Adelaide Uni-rsity. The church which Carl Strehlow built of austere id whitewashed sandstone still stands at the center of e Finke River Mission, but otherwise the atmosphere s changed completely since his day. There are well-atered vegetable gardens where Strehlow knew only iftsand, well-spaced bungalows for aboriginal families, hospital, dispensary, and ultra-modern school in which er 100 children are taught in both English and anda.

Initially the mission had been conceived only as a means of easing the slow death of the native peoples in the Center, assuming that survival was impossible. Today—nearly 80 years after—the birth rate is actually rising.

Such a remarkable change, however, came only after a further threat of catastrophe.

Strehlow's successor, the Rev. F. W. Albrecht, another vigorous personality who migrated from Germany, was soon faced with a renewed onslaught of drought. More and more nomadic aborigines were forced into the settlement by lack of native game. The Mission could supply only light rations of cereals and meat, for even the cattle were dying by hundreds. Then scurvy broke out. Not a week passed without several aborigines being buried in the sandy cemetery. The only water was drawn from brackish wells, or carted by camels from a mountain spring four and one half miles away. Pastor Albrecht was convinced that survival depended on a better water supply, if possible by building a pipeline from that distant spring.

At this period the dramatic and richly colored landscapes of Central Australia were attracting a number of southern artists, assured of an interested public. Among those who visited the Hermannsburg area in 1935 were two Melbourne watercolorists, the Misses Una and Violet Teague. They were shocked by the plight of the mission which had fought so hard to help the detribalised aborigines, and returned to Melbourne to launch an appeal for help. City newspapers supported them and, in a short time, several thousand pounds were raised, enough to finance that pipeline.

That was the turning point. The four and one half mile pipeline was completed in the same year, carrying more than 10,000 gallons daily, by gravitation alone, to the settlement. Large gardens were laid out, growing giant cabbages, lettuce, beetroot, onions, spinach, to-

The mission described in this article is affiliated with the United Evangelical Lutheran Church of Australia, one of the two Lutheran bodies in Australia. The UELCA has close connections with the American Lutheran Church, which makes their activities of special interest also to us in the ELC.—THE EDITOR.

Aboriginal children leave their new ultra-modern design school in the afternoon, take showers and change their uniforms in a speci building across the garden.

matoes, and other vegetables designed to give the aborigines a balanced diet. It was a springboard for new and enthusiastic development. Soon afterwards a tanning industry was begun, using the hides of kangaroos and cattle slaughtered to provide the settlement with meat.

In recent years health services have been initiated, greatly reducing the incidence of disease and infant mortality. The little hospital, served when the need arises by the Flying Doctor Service from Alice Springs, 80 miles away, is staffed by two nursing sisters. A baby clinic is conducted daily at the dispensary and a new, better equipped hospital is planned for 1955. The Child Endowment Scheme also makes it possible for aboriginal families to gain a higher standard of nutrition, for the womenfolk are able to spend money on good foods at the Mission store.

Most impressive feature of the Mission today is its new school, designed on extremely modern lines and set in a large garden. One wall, facing north towards the sun, consists almost entirely of windows; glass louvres allowing plenty of ventilation, with sufficient overhang from the flat roof to keep out direct sunlight in the heat of summer. The side walls, facing east and west, are short ones (25 feet long) which minimizes the heating up of classrooms. Ninety feet long in all, the building is divided into three classrooms, all with effective cross-ventilation. Great emphasis is placed on cleanliness, and children take showers in a special building across the garden each morning before entering school. The school was designed by an Alice Springs Lutheran of German parentage, Mr. A. Drogemuller, as a voluntary contribution to the Mission.

It is impressive to see these children at work in the light, airy classrooms, the girls uniformly dressed i bright check dresses; the boys in khaki shorts. Here is new and alert generation, one that knows nothing of t sense of frustration and defeat which haunted the fathers less than 20 years before.

Greatest achievement of all has been the growth of whole group of aboriginal painters. Today the fame the Aranda Artists is world-wide. An exhibition of the strange and original watercolors toured Europe in 195 Its leading exponents, Albert Namatjira and his thr painter sons, the three Pareroultja brothers, Walt Ebatarinja, and Adolf Inkamala, have sold many ca vases throughout Australia. The group originated 1935 when Albert Namatjira, then stockman and cam driver, began to emulate the work of Rex Battarbee, Victorian watercolor artist touring Central Australi His first one-man exhibition sold out in a few da when shown in Melbourne, and within a decade mo aborigines began to paint; by 1954, there were no l than 18 in the group, two of them being women.

These artists, only a generation or two removed fro their tribal life, have demonstrated just how much late creativeness, neglected in the past, exists in this ra They have shown, too, that the faith of those resolu if inexperienced, pastors from Germany, who battl desert and drought less than 80 years ago, was m than justified.

The Finke River Mission is one of the oldest ins tutions of its kind in Australia, with a population of 6 well cared-for aborigines.

Augustana's Position on Unity

A PLEA FOR OPEN DISCUSSIONS

Reprinted from "The Lutheran Companion"

[See Editorial comment, pages 308-309]

S. E. Engstrom
Director of Home Missions
Augustana Evangelical Lutheran Church

It is not easy to prepare an article on Lutheran unity today. The writer has very close and dear friends in every one of the Lutheran bodies, and has been hoping, dreaming, and praying for the day of Lutheran unity on a level which would serve the cause of Christ most effectively. While working toward that goal, we have worked together with hundreds of colleagues, pastors, and friends, especially on the National Lutheran Council level, in every phase of the Church's life. Augustana has always been in the position of being tied with close bonds of friendship and practice with all the bodies of the National Lutheran Council. It is because of that fact that it is difficult to say that which must be said today without giving offense to some.

Having this privilege of working with and speaking to groups in all the general bodies, and in the last six months, having made a persistent and deliberate attempt to discover the attitude toward our Church, the necessity for this article has become apparent. Officials, pastors, and laymen of several bodies have said that this story should be told again because it is obvious that the wording and intent of Augustana's resolution has been intentionally or carelessly misinterpreted or misunderstood. The fact is that many of our own pastors and laymen are not completely aware of our position, and for this fact our Commission on Ecumenical Relations, of which the writer is a member, must bear some responsibility.

We shall not here attempt to deal with the underlying historical or theological aspects of the question of Lutheran unity in America today. These aspects have been so well presented by others. By way of introduction, allow me to quote directly from one of many conversations I have had recently with men in the four bodies now contemplating merger. This conversation took place with a prominent clergyman in the largest of these bodies at a luncheon meeting. The writer asked this pastor if he understood that Augustana had resolved that it was "all or none," and he answered, "Yes, at least on the National Lutheran Council level." He was then asked if he also understood that we have resolved that membership in world and national ecumenical relations had to be guaranteed before we would continue with unity discussions. Again his answer was a positive yes. The third question directed to him was whether he was aware of the fact that *before* the present merger discussion started, his own body had *closed the door* on all but certain Lutheran bodies which might be included *even in the discussions.* In other words, was he aware of the fact that even three bodies of the National Lutheran Council, much less all other Lutheran bodies of America, were precluded from the privilege of even

WHERE AUGUSTANA STANDS

In response to requests from many pastors and laymen, we are endeavoring to present Augustana's position concerning Lutheran unity in clear and concise terms.

Our position has been so misunderstood and so misinterpreted that in fairness to our own Church, as well as to all of our friends in other Lutheran Church bodies, we believe this clarification will be welcomed.

The Augustana Lutheran Church has never determined that it is not interested in Lutheran unity unless all Lutheran general bodies or even all the bodies of the National Lutheran Council actually merge.

Is it really asking too much to request that all Lutheran bodies be **invited** or at least permitted to join the unity discussions, if they desire? This is all that Augustana has requested. Whether all Lutheran bodies would then merge or not would depend upon the negotiations.

The Augustana Lutheran Church has never determined that membership in world or national ecumenical organizations had to be determined before a merged church was organized.

Is it asking too much that the subject of ecumenical relations should not be prejudged, but should be given equal opportunity for discussion on the agenda **of joint merger committees?**

The above statements are stated negatively. For further clarification, we state the actions of the Church positively.

The Augustana Lutheran Church has resolved that we cannot participate in merger discussions which start out on the basis of selectivity of bodies, making it impossible for other Lutheran bodies to be invited or to counsel with the merger committees if they so desired.

Is it asking too much that even before merger negotiations are started, there should not be limitations which exclude all but certain selected Lutheran bodies?

The Augustana Lutheran Church has resolved that in any joint merger committee discussions the subject of ecumenical relations should be discussed as freely and openly as all other questions of practice and procedures considered by such committees.

Was it asking too much that the matter of the relationship with other Christians in such a day and age as this should be a matter of serious consideration by the committees themselves just as any other items which were placed on the agenda?

Please read the article in the adjoining columns, which endeavors to present Augustana's position as clearly and as freely as possible. It would be our hope and our request that other Lutheran papers would publish this statement and this article.—S. E. Engstrom

coming in to attend one meeting to see if there could be a common ground of discussion. He not only was unaware of that fact, but was amazed at it.

These questions and the answers given form the basis for much of the misunderstanding of the Augustana Lutheran Church's position on Lutheran unity.

AN EARNEST PLEA

Our Church is making an earnest plea to those Lutheran bodies now discussing merger, as well as to all other Lutheran bodies, that merger discussions should not be closed to any Lutheran bodies if such bodies would like to come in and explore the possibility of merger. For Augustana to continue in merger negotiations which automatically exclude the other bodies of the National Lutheran Council and all other Lutheran bodies is contrary to our traditions, decisions, and to our earnest efforts over many years.

We found it impossible, for example, to continue in merger negotiations which by previous action excluded The United Lutheran Church, the Danish Evangelical Lutheran Church, and the Suomi Synod; bodies which have worked with us so closely in every department of the Church's life, including missions, student service, evangelism and education. If we cannot even sit down and talk merger with these bodies, then it would appear that not only should these bodies be excluded from merger discussions but there should be some very definite "backup" in activities already being carried on with these bodies. *All Augustana has asked is that these and other Church bodies be invited or allowed to try to find a common ground. The net result may have been only five bodies in the ultimate discussions, but at least that result would have been reached after open participation and not as a result of closed doors.* In the light of this statement one can understand the resolutions that Augustana Church did adopt *unanimously* at its Des Moines meeting in 1952 which read as follows:

Resolved that:

1. We reaffirm our position 'that our Church has always been genuinely interested in every move that would promote true unity in the Lutheran household of faith.' Therefore, it is our fervent hope and prayer that the present divisions in our Lutheran Church may by the grace of God be overcome, and that a closer organizational affiliation of all general Lutheran bodies in America may soon be effected.

2. We express our desire to maintain friendly relations with the bodies of the American Lutheran Conference, and with all other Lutheran general bodies in America.

. . . . . .

4. The Augustana Lutheran Church expresses itself as being unwilling to continue in unity discussions which are not open to all Lutheran general bodies and which do not include the consideration of the subject of ecumenical relations.

5. We instruct our Committee on Lutheran Unity to request the other general bodies in the American Lutheran Conference and the Joint Union Committee to invite all other Lutheran general bodies to participate in further negotiations to achieve Lutheran unity and to include in such discussions the subject of ecumenical relations.

The reading of these resolutions introduces the second earnest plea which we address to Lutherans considering merger. This has to do with our ecumenical witness.

Please notice again that Augustana did not say that the joint merger committee had to vote favorably regarding ecumenical relations or that the new Church would have to adopt this if we were to be interested. All Augustana requested was that ecumenical relations should be open for discussion at the joint merger committee meetings.

No statements to the contrary can possibly change the fact that up to the time Augustana was forced to withdraw from the unity discussions the subject of ecumenical relations was not on the Agenda for discussion and was not permitted to be there. This writer, among others, was told on at least two occasions that the discussion of ecumenical relations was out of order because it had been decided previous to our coming into the discussions that this subject would be taken up directly by the new Church and not by the joint committee.

Augustana felt and still feels that the subject of ecumenical relations should be on the Agenda of the committee discussions along with all the other items, many of which were much less important than the subject of our ecumenical witness.

The fact that the joint committee, immediately after Augustana's withdrawal, passed a resolution to the effect that "ecumenical relations will continue to be an open item on the Agenda" did not by its "mistake in wording" change the fact as it existed before.

In this matter of ecumenical relations it is a little difficult to understand how some of the Lutheran general bodies now discussing merger can take part in many of the divisions and departments and joint departments of the National Council of Churches, for example, even to the point of holding important offices in some of them and yet find fault with other bodies, such as The United Lutheran Church and the Augustana Lutheran Church which have been willing to go in on the national and international level and help determine the very framework and procedures of these ecumenical organizations. Again it would appear that activities already in progress call for "backing up" on the part of some of the

odies or else getting in with all their strength and help join in the ecumenical witness.

WHITHER AUGUSTANA NOW?

Much has been said and written about what will happen Augustana if the present merger should go through nd if we do not find a "home" elsewhere. Our Church ealizes that there is no danger or disgrace in remaining ist what we are, a national body, dedicated to the urpose of bringing Lutheranism together for unity dis-ussions on a basis where all are invited and each may ecide to go along or not.

Augustana will still be much stronger than many Lu-heran bodies which have made outstanding contribu-ons in the National Lutheran Council during the last vo decades. We can continue to maintain the consistent osition that we have always maintained and serve the ause of unity with the same spirit in which we have lways served.

It is a fact that there are those in the Lutheran Church oday who rejoice that Augustana will still be in the osition to continue to sound this note, with deep and ithful ties of friendship in all Lutheran bodies. Perhaps hat will be our position for a few years to come. If so, nder God, that can also be a position of service. Per-aps, sometime our outstretched hands will bring some f these groups which have been so close to us together.

VE ARE STILL TRYING

n the meantime our committee is making another ndeavor to arrange for a "common meeting" of all utheran bodies interested to discuss unity. We do not now who will accept such an invitation but we do now that it will be extended from very earnest hearts all Lutheran bodies and that none will be excluded. *can now be stated that in March our Commission ill hold meetings with representatives of five or six eneral bodies, including representatives of those now iscussing merger, trying to find a new common ground. Ve are still trying and will continue to do so.* God grant hat such meetings may open a way for discussions of utheran unity on a wider level.

ONCLUSION

n concluding this article, there are two other mis-nceptions which must be corrected. The dissolving of he American Lutheran Conference had nothing what-ver to do with the present status of merger discussions. is unfortunate that because Augustana happened to ave the leadership of the American Lutheran Confer-nce at the time of dissolution, statements have been ade linking this ending of the Conference with what called our lack of interest in unity. The dissolution the American Lutheran Conference had been an bvious step for many years. For the last few conven-tions it has been difficult to find business matters to present. It is particularly significant that when the American Lutheran Conference did dissolve it did so in a glorious spirit of brotherly love. Secondly, it revealed, also most significantly, that the great bulk of the programs and activities of the American Lutheran Conference had already been taken over by the National Lutheran Council or larger Lutheran agencies. Therefore, as far as activities are concerned, the steps toward Lutheran unity have for many years embraced a larger circle than the American Lutheran Conference.

Augustana showed her consistency down through the years by her desire to enlarge the membership of the American Lutheran Conference. If this plan had succeeded (and it missed doing so by only a small number of votes on a few occasions), the history of American Lutheranism today might have been different.

One more point of clarification before we close this article. In the *Christian Century* of December 1, 1954, in editorial correspondence, dealing with the very successful Lutheran Free Conference which followed the American Lutheran Conference, this statement is made: "Meanwhile there are equal pressures from the laity below. The Free Conference itself was rumored to be a result of such lay pressure from within the Augustana Lutheran Church." The writer of that statement showed an amazing lack of knowledge of the developments leading up to this Lutheran Free Conference. Rather than any pressure whatever, either lay or clerical, from any source for the beginning of the Lutheran Free Conference, the Free Conference was but the realization of a dream of many years standing. We tried various ways to get it started, including a meeting of the presidents of all Lutheran bodies in America. Failing to find a way through official channels the writer was authorized to arrange for such a conference by the Executive Committee of the American Lutheran Conference, if he wished to and if he found it possible to do so.

The Free Conference was arranged and the attendance and interest at that Conference revealed that there are more pastors and laymen interested in total Lutheran unity than many Church officials as such had ever realized before. Yes, there is pressure for Lutheran unity but it is pressure for unity discussions that are not limited by previous selection, but which will at least give opportunity for all Lutherans to talk it over and then let each church body decide, after the discussions, whether they can go along or not.

Therefore, it is our conviction that the Augustana Lutheran Church by tradition, by relationships with other Lutheran bodies, by consistency of action, has a right to address this earnest plea to all Lutheran bodies: "Let's at least open the doors wide for unlimited discussion so that those groups which can and should get together, may have an opportunity to do so."

"All Out for Merger"

The following sensible and stimulating words concerning the merger are taken from the report of President Henry Schuh on "The State of the Church." They appeared in the *Lutheran Standard,* March 12, 1955:

"Unquestionably the item of greatest interest for the Church in 1955 will be merger negotiations. Our last convention expressed the desire to have a Constitution, By-Laws, and Articles of Agreement for the new Church presented in 1956. This is a big order, and every effort is being put forth to reach that goal. In this connection, however, several things should be remembered. While there is a two-year period between the conventions of the ALC, this does not mean that there is actually a period of two years for negotiation. Since some of the four bodies involved in the merger have their conventions in June, and since all merger documents must be printed and distributed to give ample time for discussion within the various bodies, all work on documents must be completed by January 1, 1956, if the documents are to be ready for consideration at the conventions of that year. The actual time available for negotiations during a two-year period between conventions is, therefore, only 14 months at the most. While the Union and Fellowship Committees are doing their very best to have a complete report ready by 1956, human beings do have their limitations.

"There are those who desire this merger to come to pass as quickly as possible. Certainly, there should be no undue delay, but there should be enough time so that a thorough piece of work may be presented to the Church *before* the merger. We are all interested in a Church which will function in the best possible way to extend the Kingdom of Jesus Christ. Additional time used in carefully laying plans before the merger may save many years of makeshift arrangements after the merger. If we abide by the direction of God we may be sure that in His wise providence and good time He will bring about a merger."

The Common Hymnal

Various estimates of the date on which the new Service Book and Hymnal will be available have appeared in various church publications. It is the thought of the Publication Houses that an estimate of the date of publication should be made in view of the present status of the Service Book and Hymnal. Work is about to begin on the setting of the music of the Hymnal. If all goes well, the Hymnal will be complete, ready for printing, sometime in the Spring of 1956. If the Service Book copy is received by the publishers so that type for it can be set while waiting for the music, it may be possible to have copies of the Service Book and Hymnal available for Advent, 1956; but it may be necessary, because of unforeseen delays in clearing proofs, to delay publication until early 1957.

(Statement prepared by H. Torrey Walker, representing The Lutheran Publishing Houses.)

EDIT

Augustana

This editorial should be read in conjunction with t article by Dr. S. E. Engstrom, "Augustana's Position Unity," reprinted in this issue. Please note the portio which appears in a box, particularly its close: "It wou be our hope and our request that other Lutheran pape would publish this statement and this article."

We are sorry that Dr. Engstrom chose to make h request an integral part of his article. It would have be wiser had he addressed the four papers concerned (t *Ansgar Lutheran, the Lutheran Messenger, the Luth an Standard,* and LUTHERAN HERALD) by letter, maki his request. Then the respective editors would have be given some liberty of action. When the request is ma in the highly unusual way Dr. Engstrom employs, t editors concerned really have little choice. They are most compelled to reprint the article, which in tu compels them to accompany the reprint with editor comment they probably would much sooner not mak an editor can scarcely keep his integrity and let D Engstrom's allegations stand unchallenged.

LUTHERAN HERALD had hoped that Augustana wou be willing to drop the subject so that the negotiati bodies might be left in peace to perfect their merg plans. In our issue of September 30, 1952, we express the hope that "Augustana will not jeopardize the merg negotiations for the rest of us, even of she wants further share in them herself." Since that was writt we have twice been compelled to reply editorially statements by leaders of Augustana. True, we do r believe that *anything* can "jeopardize" the merger pla because they are progressing so very well. Neverthel we do become weary of Augustana's attitude.

The key to Dr. Engstrom's article seems to be the twi repeated words "misunderstood" and "misinterprete In his boxed statement he says, "Our position has b so misunderstood and so misinterpreted that in fairn to our own Church, as well as to all our friends other Lutheran church bodies, we believe this clarifi tion will be welcomed." In the body of the article repeats this statement in substance and does not hesit to question the motives of the leaders of the merg bodies in what they have said and written. Dr. E strom writes: "Officials, pastors, and laymen of seve

RIALS

rger — Again

bodies have said that this story should be told again because it is obvious that the wording and intent of Augustana's resolution has been intentionally or carelessly misinterpreted or misunderstood."

On the basis of the two quoted sentences, it is evident that this must be made crystal clear: *We have not heard a syllable spoken or seen a word in print which revealed either misunderstanding or misinterpretation of Augustana's action.* In fact, until men in Augustana took to public print to "explain" the action of their convention of 1952, it was so clear that it would have taken a special brand of obtuseness to misunderstand it and a decidedly unclear mind to misinterpret it.

We are not much impressed by Dr. Engstrom's sad tale of his conversation with a certain pastor of "the largest" (that is the ELC) of the merging bodies. If we have a pastor who is so poorly informed, about all we can do is suggest to him that he attend the conventions of his Church, read its Annual Reports, and take an occasional look at its official periodical. We do hope that we have very, very few either pastors or lay people in The Evangelical Lutheran Church whose lack of knowledge and understanding of the facts is so appalling. We repeat: *There has been no misunderstanding and no misinterpretation.*

On the contrary, based on the very resolutions which Dr. Engstrom quotes, it has been clearly understood that Augustana withdrew from the merger negotiations for two reasons: (1) Because The United Lutheran Church in America, the Suomi Synod, and the American Evangelical Lutheran Church were not invited to participate in the negotiations. (The inclusion of the Synodical Conference bodies was an afterthought. They were not included in the report of the Augustana Unity Committee to the 1952 convention; that came as a part of the substitute resolutions submitted by Dr. E. E. Ryden and adopted.) (2) Because, the Augustana Unity Committee averred, the Joint Union Committee refused to place discussion of ecumenical relations on the agenda. Those are the two items around which Dr. Engstrom builds his entire article; it is those, he claims, which have been "misinterpreted" and "misunderstood."

We do not know why he omits a third action which in itself would have made it impossible for Augustana to continue in the negotiations. That is the Augustana convention's refusal to adopt the *United Testimony on Faith and Life.* As another afterthought, on the day following the discussion of merger, and again upon resolution submitted by Dr. Ryden, the convention did pass a resolution in which Augustana declared itself "in substantial agreement" with the *United Testimony.* This is a far cry from the unequivocal adoption provided for in the resolution submitted by the Joint Union Committee to the five negotiating bodies and adopted by the other four. We trust that what we have just written will not lay us open to the accusation of Dr. Engstrom that we have "intentionally or carelessly misinterpreted or misunderstood" also that action of Augustana! If we have, we simply don't know the meaning of common words in the English language.

As to the merits of the two reasons Dr. Engstrom's article gives for that body's withdrawal, we do not have the editorial space to go over that ground again. It was the desire for a merger to do the Lord's work more effectively, and the realization that a merger involving the ULCA and Missouri was for this time an impossibility, which led the United Evangelical Lutheran Church to confine its invitation of 1948 to the five bodies of the American Lutheran Conference. Augustana knew that; if this was an insurmountable obstacle to her participation, she should not have participated even to the minor extent she did. As to ecumenical relationships, no one (at least in the four bodies still negotiating) has been so naive as to think that the merger can be consummated without a full and free discussion, a discussion which, by the way, is now going on. All of these facts we have rehearsed in detail in LUTHERAN HERALD earlier. In nothing we have written has Augustana's action been "intentionally or carelessly misinterpreted or misunderstood." We commend those editorials to Dr. Engstrom for reading.

We prefer to think that it is a purely internal situation which lies back of all that Augustana's leaders have been saying and writing. Perhaps, now that Dr. Engstrom has had his say, there will be an end to these efforts at self-justification. We assure our brothers and sisters in Augustana that we have never "intentionally or carelessly" misinterpreted or misunderstood her action, and we never shall. Let's let it go at that, shall we?

We cannot bring this editorial to a close without stating again: The Evangelical Lutheran Church was utterly sincere when, in 1950, it endorsed a renewal of the invitation extended by the UELC in 1948 to both Augustana and the Lutheran Free Church to join in the negotiations. We have every reason to believe that both the UELC and the ALC were sincere in their similar action. The way is still open to Augustana under exactly the same conditions, with the additional proviso, of course, that she will have to take up the negotiations at the far-advanced point which the four bodies have reached in the two and one half years since Augustana's withdrawal.

For the Glory of God

Mandus A. Egge

"I was thrilled. . . . It was a thrilling experience." That's about all I could get out of Sigrid when I talked with her again last Saturday. It seemed to me she ought to be more thrilled about her experiences now, and about those that were to come, but she didn't seem half as excited about them as she did about her experience at Fargo-Moorhead.

Sigrid is a first alto in the world-famous St. Olaf Choir now. She's a sophomore at St. Olaf. She had just returned from a three-and-a-half week tour with the choir, and she told me about the plans for next summer, when the choir will tour several European countries. Sigrid should have been thrilled just to think about that. But she wasn't half as excited when she spoke of these events as when she talked about the vocal contest at the Luther League and Choral Union convention in Fargo-Moorhead in 1953.

Sigrid Simonson of Rolfe, Iowa, being congratulated by Pastor Mandus A. Egge, president of the Choral Union, on winning first place in the vocal music contest at the Luther League and Choral Union convention in Fargo-Moorhead in 1953.

At that convention, Sigrid won first place in the vocal music contest, winning over nearly seventy-five young singers from more than a dozen states. In the morning, that day in June, she had competed against all of them. In the afternoon the field had been narrowed to twelve. When the three judges retired to make their decision, I was with them. The first thing one of the judges said was, "We might as well put all twelve names in a hat and pull out names." They couldn't do that, so they added up points. When that was done, Sigrid had won first place.

Sigrid Simonson is from Rolfe, Iowa. She is a faithful Luther Leaguer in her home church, has sung in the choir, and has played the organ for services. Her home is on a farm. She was celebrating her birthday the day I talked with her at St. Olaf and her parents had driven to Northfield for the day. It was good to see the beaming smile on her face as we talked for a little while in the parlor at Mohn Hall. She seemed just too happy to settle down to talking. But she remembered Moorhead. When I asked her if she had won vocal contests before, she said she had. She took first place in Iowa, in the high school contest that year. But to win at Moorhead was "a thrilling experience."

I wanted to know what winning that contest had meant to Sigrid. Just being "thrilled" didn't seem enough to me, for I wanted to encourage other young people to sing in the next contest, the one that will be held in San Francisco during the convention this summer. "Well," Sigrid said, "it encouraged me. I tried out for the St. Olaf Choir last year, when I was a freshman, but I didn't make it. Instead I sang in the Manitou Singers, made up of freshman girls." "Did you sing any solos?" I asked. "Yes, one," she said.

I wanted to know more. "One of the biggest thrills was to sing with all those young people in the 'soloist-choir' at Moorhead," Sigrid said. You see, besides having the two top winners in the contest sing solos at the convention, all 75 contestants sang in a special choir. Dr. Arnold Running of Augustana College directed the group. They sang well, too. At San Francisco they'll do the same, except that this time the contestants will learn a couple of choral numbers before they come to the convention. In that way they will do still better.

I still wasn't satisfied. I wanted to know what winning that contest had done for Sigrid personally. "It gave me confidence," she said. I didn't think she needed confidence, for when she sang before some 7,000 young people at Moorhead she seemed to have lots of confidence. But then, you can't tell how a person feels inside. Actually, I think that confidence came from singing for the glory of God.

What has happened to the other winners? I haven't talked with them, but, to the best of my knowledge, the second-place winner is a student at Luther College; the third-place winner is at Augustana; the fourth-place

For details on the vocal music contest to be held in connection with the international convention of the Young People's Luther League and Choral Union in San Francisco, June 21-26, write the president of the Choral Union, Pastor Mandus A. Egge, 495 Park Street, St. Paul, Minnesota.

The St. Olaf Choir picture. Sigrid is second from the left in the second row from the back.

winner, at Concordia; and the fifth-place winner, who was only a sophomore in high school in 1953, should be entering St. Olaf College this coming fall. All received scholarships from the colleges, and in addition the top boy and the top girl winner received additional scholarships from the Choral Union.

Listening to about twenty-five young people sing in one of the three preliminary groups, and to the twelve who competed in the finals, one fact impressed me most. These young people were singing, not to win a contest, but for the glory of God. They seemed to forget all about the audience—they were using their voices to express what was in their hearts. Such songs as "The Twenty-Third Psalm," "How Beautiful Upon the Mountains," and "I Heard the Voice of Jesus Say" still remind me of that contest when I hear them sung, for the young people sang them with such reverence and devotion. May they continue to sing, in their home churches and in the colleges of the Church, for the glory of God.

Poems for Lent

Life Through Death

See, there He stands—
Yes, He is living;
And, see, His nail scarred hands
Are still stretched forth in giving.

Though man drove nails through hands and feet
And sharp thorns pricked His brow,
His blood that flowed has scorned defeat,
And He is living, now!

RUTH ZACHER

Three Men on Calvary

There were three men with outstretched hands
Upon three crosses, long ago,
Condemned to die on Calvary
In dreadful suffering and woe.

Rebellion filled one sin-scarred heart,
But no regret was there to press
Upon the soul for wicked acts,
As he reviled in bitterness.

Repentance found the other thief
Who pleaded, turning pain-dimmed eyes
To Him upon the center Cross,
"Remember me in Paradise!"

But, on the Cross between these men,
Was placed the thorn-crowned, sinless One
Who paid redemption's price for us,
For He was God's beloved Son!

THELMA ALLINDER

Meditations for the Family Altar

J. R. Hestene

TOWARD EASTER DAY

The Epistle: Ephesians 1:15-23

The Gospel: Matthew 28:1-

Monday, April 4
BETRAYAL

Read Matthew 26:47-50

While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs. . . .

So that is how He was greeted when He was finished with His agony in the garden. Men coming up the slope and toward Him through the trees, carrying swords and clubs, as though He would be hard to take. And leading them, Judas, one of the Twelve.

What made Judas sell his Master? Had he learned nothing in these three years? Did he know nothing of His love, His spirit, His purpose? Could thirty pieces of silver look so big that he was glad to throw away everything just to sit there with some metal in his hands? Satan made him think so.

But Judas was not alone in this dark deed. Before God I confess and with my lips I say, "I believe in Christ," and this is true. Yet how often with my life I say the opposite! This, too, is betrayal. How easy it is to sell Jesus for the favors of the world, or for ease, or for sin.

Blessed Jesus, keep me true to Thee in all that I do. Amen.

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Tuesday, April 5
DENIAL

Read Matthew 26:33-35

"Truly, I say to you, this very night, before the cock crows, you will deny me three times."

This was a prophecy on the sort of conduct Peter was going to show when he was under fire. But Peter stood there shaking his head, and saying, "No!" And he kept on saying how unthinkable it was. "Even if I must die with you, I will not deny you," he said. But the day went on, and night came; Jesus was arrested and brought before Caiaphas. Then we hear Peter again. "I do not know the man." Three times he said it. The first time, sort of off-hand. The second time, with an oath. The third time he made it strong; he cursed and he swore. Such was his denial of Christ.

Afterwards, Peter remembered. He learned that never can you depend on yourself alone. You need help. Proud Peter knew that when he went out to weep bitterly. Just as we must always remember. Life puts pressure on us and wants a showdown with us, too. Let us never deny our Lord.

Make us strong with Thy strength. Amen.

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Wednesday, April 6
CONDEMNATION

Read Matthew 26:59-66

Then the high priest tore his robe and said, "He has uttered blasphemy. Wh do we still need witnesses?"

Jesus was condemned by the priests b cause He said He was the Son of God. T whole council, with the exception of tv members, voted Him guilty of blasphem And there Caiaphas stood, tearing his ov robes, as though to show how shocked was at this Jesus, and how anxious was to steer the vote right up to C vary. Then he, and all the rest of the would be rid of this disturbing Jesus.

But Jesus knew why He was being co demned, and selfishness was the reas They were comfortable in their traditio They had authority and income. Th also had their own ideas about the M siah.

Christians do not say that Jesus w somebody else besides the Son of Go but there are *so-called* Christians who not believe in the divinity of Chr These condemn Christ to death.

Give us true faith in the Christ, Son of the living God. Amen.

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Thursday, April 7
COMPROMISE

Read Luke 23:13-16

"I will therefore chastise him and release him."

Pilate made himself infamous by trying to stay on the fence; by trying to get away from taking sides; by watching out so that whichever way it went *he* would not be hurt. But Christ was hurt, and so also was Pilate. If he had taken a clear stand, one way or the other; but no, he wouldn't. If he really thought Jesus was not guilty of death he should have stuck to his conviction. But the crowd pressed him, and he became afraid. So Pilate made a proposition. He would scourge Jesus to satisfy the people, and then let Him go. Then he washed his hands, as though that would show that he was innocent of the blood of Christ.

With Christ it is not a matter of Christ and the world; it is either . . . or. With these lives of ours we cannot be afraid to show clearly just where we stand.

Let there be no mistake in my living that I should fail to declare Thee. Let my light shine to Thy glory. Amen.

Friday, April 8
MOCKERY

Read Mark 15:16-20

And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him. And they began to salute him, "Hail, King of the Jews!"

This was a plain case of making fun of Jesus. He said He was King. So they "treated" Him like a king. He had no kingly garments, so they supplied a purple cloak, and they made a crown for Him. Then, amid laughter and broad smiles, they saluted Him. Jesus was the center of their joke. They were making sport of the King!

Those of us who know that Jesus is King also know how easy it is to be insincere in saluting Him. We would not join in a song that makes fun of Jesus—in fact, we would recoil from that; but we can be guilty of singing, "Beautiful Savior, King of Creation," just because we happen to be singing it, and that's all. When that is all, it's mockery.

One of the dangers of Christianity is found in expressing it without meaning it.

If we call Thee King, O Jesus, let us say what we mean and mean what we say. Amen.

Saturday, April 9
CRUCIFIXION

Read Matthew 27:33-50

And when they had crucified him. .

All the way Jesus the Savior did go me. He was betrayed by one of Twelve, denied by Peter, condemned the bigots, compromised by Pilate, moc by the soldiers. And now He was na to the cross. His life ebbed from H His body was broken and His blood spilled. "Behold, the Lamb of God!"

And now the cross remains a sym of His suffering and death for me. It k telling me that my sins put Him th That God's justice was satisfied, that suffering, the punishment was exacte Christ instead of me. That the bloo Jesus can make me clean and righteou the eyes of God.

Here is a symbol of God's love. " shows his love for us in that while were yet sinners Christ died for us."

Fill me with shame, O Jesus, for sins I commit against Thee, for the that nailed Thee to the cross. Bu me glory in Thy love and live in obedience and service to Thee. Amen

Earth's Finest Hour

Harold B. Kildahl

PALM SUNDAY
April 3, 1955
Text: John 12:20-33

The hour had come" our Lord said. It was earth's finest hour. He who had come in obedience to the Father, to seek and to save the lost," who had come "meek and lowly," born "of a woman, born under the law" was about to embrace the hour for which He had come. There would be pageantry, drama, palms, and the loud huzzahs of people as He passed through the city's streets, but such things were not enough. The hour, the hour for which He had come, was the objective now—earth's finest hour.

It was the hour of prophetic moment, to be sure. Long fingers had pointed to this hour and voices had declared it. God had established this hour as the time of rendezvous when sin should meet its captor, when Satan and his powers should be undone, when love should overcome and grace abound. It was the hour of the cross, the earth-shattering cross, this, and a Lamb going meekly to die."

This was the Father's plan of "drawing all men unto the Son," the eternal plan of God whereby He would lift men above themselves and all that would destroy them. Like Greeks long ago who came to see Jesus, men should come, should be drawn from self and Satan and the weights of sin that do so easily beset them," to the glory of the cross and the atoning sacrifice of Christ for cleansing, kindled zest for life, for spiritual strength and the promise of life eternal. It was earth's finest hour, for in that hour hope surged and life found its true meaning.

Christians read and can find written clearly the truth that life finds its true meaning in following the Savior and in serving His causes of truth and righteousness. In release from self, in the ocean of His love, life finds purpose and power. Earth's finest hour must be interpreted in terms of every day living, for apart from daily living "in the footsteps of the Lamb" the whole plan of salvation is but a theoretical experience and a simple body of knowledge.

Such is the fruit of His passion, His death; the fruit of the cross. It is the fruit of those who come after, men and women of faith who have been drawn to Him and who follow Him in faithful love and earnest obedience. Such is the fruit—the lives of men and women, and your life too. Truly this was earth's finest hour—the hour for which He had come—for in that hour salvation is created" and men, by grace through faith in Him, become the "potentials of heaven."

Palms and pageantry are not enough. Earth's finest hour would claim you, your life, your all. Amen.

Correspondence

THE OTHER SIDE OF THE QUESTION

►I have read LUTHERAN HERALD every week since the first issue, which is now about thirty-nine years ago. I read it because it is the official church paper, and perhaps more because I find it interesting and worthwhile. During the long time that it has been a welcome visitor to my home, it has rarely happened that there has been a controversial editorial opinion expressed.

In the March 8 issue your editorial, "Shall We Sentence Them to Church?" presented strongly and in an able manner one viewpoint of a question that is very interesting. It is also a question upon which opinions will vary a great deal. The other side of the question should be presented. When a person feels strongly that way the attempt is in order. I realize full well that there may be other persons that could do a better job of this than the writer.

When a judge of our courts places a person who has violated laws on parole, such a person is not sentenced. The judge sees in such an unfortunate person, man or woman, boy or girl, that he can be rehabilitated and become a useful and law-abiding member of society. The judge then generally calls upon citizens individually or organized groups to help in this rehabilitation. In the particular case that you discuss, three young men were paroled for spiritual help in rehabilitation to an ELC pastor and to the congregation and Sunday school that the pastor served.

This brings up two things for consideration. A pastor and the members of his congregation are citizens of our democracy. As citizens of the state we must show an obedience to co-operate with our government. The judge of the judicial branch of our government asked an ELC pastor, congregation, and Sunday school to help in the spiritual habilitation of these unfortunate youngsters who had gone astray. The judge acted well within his legal authority in so doing. As a church member I feel that it was important that the judge believed that it would take professing Christians to give substantial aid in rehabilitation.

The second point that should be considered is that it gave the Church an opportunity to save souls and lives for Christ and God. The Church cannot turn down a call like that by asking the age old question, "Am I my brother's keeper?" The principle upon which a Church operates is not that of the market place and the world. We seek forgiveness of our heavenly Father in the atonement of our Saviour for our many shortcomings and sin. When therefore unfortunate fellow human beings are sent to us for spiritual help, we must be loyal citizens of our democracy and loyal citizens of Christ's democracy and accept the assignment.

ALFRED SOLSTAD
Fisher, Minnesota

The Correspondence page is intended to be an open forum for the use of our readers. The views expressed on this page are those of the writers, with which the editor may or may not agree. Brief letters on pertinent subjects are invited. It goes without saying that nothing contrary to the teaching of the church will be accepted.

Here and There on the Christian Front

Edited by Raymond M. Olso

WINS CHRISTIAN EDUCATION AWARD

RNS Photo

Mrs. Doris Clore Demaree, a farm wife from Franklin, Indiana, has been named 1955 winner of the Russell Colgate Distinguished Service Citation given annually by the National Council of Churches for outstanding achievement in Christian education. Mrs. Demaree, the second woman to win the award, began teaching a Sunday school class in 1919. For the past 15 years she has been state chairman of children's work for the Disciples of Christ and the Indiana Council of Churches. For the past five years she has been a member of the National Council's committee on children's work. Since 1940 she has taught, supervised, set up, or directed in various states 26 laboratory training schools that denominations hold for the training of church workers.

WARNS CHURCHES OF TRENDS IN ASIA

Western churches and nations were warned by Dr. David Gnanapragasam Moses, president of Hislop College at Nagpur, India, that it would be a costly mistake if they failed to recognize that a "new Asia is almost angrily awake in a billowing, multiple revolution" affecting religious as well as political, economic, and social life. Speaking at the annual meeting of the North American Advisory Committee of the International Missionary Council, he cautioned that, although the nations of south and southeast Asia have a basic tendency toward democracy, they may "in their impatience for economic and social improvement be tempted to embrace the speedier methods of totalitarianism."

All the ancient religions of Asia are "reinterpreting their doctrines to fit the new dynamic age," the Indian leader said. This is particularly true of Hinduism, which is rapidly developing a deep interest in social life and has "once again proved its wonderful adaptability by adopting very much of the Protestant Christian doctrine of stewardship."

This is, in part, a modern Hindu answer to the challenge of Christianity, Dr. Moses said, stressing that western Churches must develop a new missionary policy in Asia which includes "a redefinition of the several dimensions of the Gospel."

HOT-RODS AND PRAYER

Twenty Oakland (Calif.) youths who believe in mixing prayer-power and horse-power have organized a hot rod club called the Heaven Pacers of East Bay. Most hot rod races are held on Sunday, and members of the Heave Pacers hold a brief non-denominationa service before each meet. Althoug they avoid forcing their opinions o beliefs on rival drivers, the Heave Pacers are always available for discus sion or advice.

Robert Acosta, president, said th club has gained the respect of mos racing fans by proving that its mem bers can "build as good a car as th next fellow." Motto of the organizatio is a Biblical verse: "Know ye not tha they which run in the race run all, bu one receiveth the prize? So run that y may obtain" (I Corinthians 9:24). Do Marker, past president, said the onl requirement for membership is that a applicant must acknowledge the Lor "as his own personal Savior."

S. D. LEGISLATURE LIMITS HUTTERITES

A bill repealing the Communal Co porations Act, under which colonies o the Hutterite sect are organized i

CHURCH LEADERS OPPOSE RESERVE TRAINING

RNS Photo

These five representatives of Protestant church groups expressed opposition to the admi istration's military reserve training program at a hearing before a House Armed Servic subcommittee in Washington, D.C. The training program would require all boys to unde take six months of military service upon reaching the age of 18. Left to right are: The Re Dana E. Klotzel of Boston, Mass., representing the Interdenominational Boston Committe to Oppose Universal Military Training; Dean Harold S. Bender of Goshen (Ind.) Biblic Seminary, representing the Mennonite Central Committee; the Rev. E. Paul Weaver Mexico, Ind., representing the Indiana Council of Churches; Dr. Charles F. Boss, Jr., exec tive secretary of the Methodist Board of World Peace; and Lewis H. Deer of Indianapol national director of social education, United Christian Missionary Society of the Disciple of Christ.

South Dakota, was passed, 40-32, by the House. The measure had been approved earlier by the Senate. Rep. Ben Radcliffe, sponsor of the bill in the House, pointed out that it would not apply to colonies already chartered, but would check further Hutterite colonization.

The handful of sect members who came to South Dakota about 1880 have increased to around 1,500 in 15 colonies in the state. A recent survey showed the Hutterites to be the world's fastest growing group with a birthrate of 45.9 per 1,000 as compared to the national average of 14.3.

The sect colonies are completely agricultural, but trades and crafts vital to farm life are practiced. All property within the colonies is held in common. The sect's beliefs have involved it in many difficulties with local governments in both the U. S. and Canada.

SERVICEMEN HOLD "TRI-FAITH WEEK"

RNS Photo

Pvt. Ben Carlton, assistant to the Post Chaplain at Ft. Jackson, Columbia, S. C., conducts field services for members of the 101st Airborne Division Artillery during the post-wide observance of "Tri-Faith Week." During the observance, Protestant, Roman Catholic and Jewish services were held for the men both in the field and in the post chapels. Conducting the Protestant services were guest ministers of various denominations, while priests and rabbis held services for members of their faiths.

INSPIRATION VIA TELEPHONE

A telephone "inspirational-thought-for-the-day" service instituted by the YMCA in Baltimore, Md., was "swamped with calls" during the first week of its operation, general secretary of the "Y" reported. Calls averaged between 120 and 130 an hour, he said, and the telephone company is rushing through installation of a second trunk line. One person reported he got a busy signal nine times before getting through to receive his inspirational message. The service, believed to be the first of its kind in the nation, enables residents of Baltimore to get a half-minute of inspirational thought simply by dialing a telephone number —in the same way they get weather or time reports.

SIGNS PROMOTE CHURCH ATTENDANCE

RNS Photo

Four of these large outdoor signs have been erected in strategic spots in Springfield, Illinois, to promote a church attendance drive sponsored by the Springfield Council of Churches. The crusade, started on January 1, will close on Easter Sunday. Shown with the sign are: Bernard C. Sheehan, who donated the four billboards (left); and Clarke W. Woodruff, local chairman of the crusade.

WORTHY OF NOTE . . .

Religious feeling is growing in Communist-dominated Romania, according to refugees who recently fled the country. Churchgoers openly show their contempt for clergymen who preach the Communist Party line from their pulpits. . . . Dr. Clyde W. Taylor, secretary of affairs for the National Association of Evangelicals, protested in a letter to Spanish Ambassador Jose Maria Areilza, in Washington, D.C., against the "recent imprisonment of six Evangelicals in Spain." . . . Missouri's three Roman Catholic bishops sent telegrams to every member of the state legislature urging support of a bill to provide bus transportation for pupils of private and parochial schools. Some 3,500 letters were mailed from Baptist state headquarters in Missouri urging that pressure be brought against the measure. . . . Twenty preachers will take part in the 29th annual summertime exchange of clergymen sponsored jointly by the National Council of Churches' department of ecumenical relations and the British Council of Churches. Eleven of the clergymen are from the U. S. and nine from Britain.

Schools and Colleges

Edited by the Division of Higher Educatio

EXHIBIT OF PHOTOGRAPHY FEATURED AT CONCORDIA COLLEGE

Photography in Journalism" was the title of the exhibit of a large number of selected press photographs which were on display March 6-19 at the Berg Art Center, Concordia College. The exhibit represented the work of Fargo-Moorhead press photographers.

On Saturday, March 12, Press-photographer Cal Olson conducted a seminar on photography as it is used in newspaper work, in connection with the exhibit at Berg Art Center. Amateur and student photographers as well as press and TV photographers from a three-state area attended the seminar, according to Professor Cyrus M. Running, head of the art department at Concordia College.

Other exhibitions planned for the Berg Art Center are the following: March 20 to April 3, A.A.U.W. exhibit of Fargo-Moorhead artists; April 5 to 26, prints by Georges Roualt from the Museum of Modern Art, New York; and May 1 to 31, Concordia student art show.

AUGUSTANA SOPHOMORE TO AUDITION IN MINNEAPOLIS

Solveig Steen, Sioux Falls, Sophomore at Augustana College, placed first by the unanimous decision of the three judges in the Student Auditions of the Federation of Music Clubs held at Vermillion, South Dakota, on March 5.

Miss Steen will play in the Regional Auditions being held in Minneapolis on March 26. She is a piano student of J. Earl Lee, head of the Department of Music at Augustana.

CONSTRUCTION BEGINS ON CARL B. YLVISAKER LIBRARY AT CONCORDIA

Mrs. Marie Ylvisaker turned the first shovel of dirt for the excavation of the Carl B. Ylvisaker Library at Concordia College which was named to honor her late husband, professor of Religion at Concordia College from 1927 until his death in 1945.

Students, faculty, board members and friends gathered on March 14 at the Fieldhouse for the ceremony which included a testimonial to the life and work of Dr. Carl B. Ylvisaker by Dr. A. E. Hanson, president of the Northern Minnesota District of The Evangelical Lutheran Church. After the audience had moved two blocks north of the fieldhouse to the site of the new library, President Joseph L. Knutson led in Scripture reading and prayer and asked Mrs. Ylvisaker to signal the beginning of construction. The earth-moving equipment of the Powers Construction Company of Fargo was on location.

The library will be 140 by 182 feet in size. The seating capacity will be 530, and there will be room for 125,000 volumes in the levels of the bookstacks. The total of the bids accepted was $316,023, but there will be additional items for furnishings. The exterior will be brick and stone, the brick harmonizing with the stone used in the more recent buildings.

E. A. Sovik and Associates of Northfield, Minnesota, are architects of the library. Members of the building committee of the college board are Luther Jacobson, Fargo; Arthur P. Diercks and Dr. A. E. Hanson, Moorhead; and Cyrus Running of the college faculty. Advisory members are President Joseph L. Knutson; William A. Smaby, controller; and Arthur Sanden, superintendent of buildings and grounds.

AUGUSTANA PRODUCTION TO BE TELEVISED IN SIOUX FALLS

Following a two-week annual drama tour, the Augustana College Little Theater department returned to the Viking campus to put the entire two-hour production of HAMLET, PRINCE OF DENMARK, on television.

TV cameras, microphones and othe necessary equipment moved into th Augie theater as Sioux Falls radio an television station, KELO, proceeded t film the Shakespearean tragedy.

Previous to the tour, Evans Nor manager of KELO stated to dram director, Earl Mundt, his desire t shoot the play for television.

HAMLET will be fitted into th TV schedule of KELO, but as yet n definite date for actual presentation h been set.

The film will become the property Augustana and will be used for publ relations work following the televisio presentation.

JIM SJOLIE OF ST. OLAF SELECTED TO TEACH IN GERMANY

St. Olaf's teaching representative the Martin Luther School in Rimba Germany, next year will be Jim Sjoli Sjolie was selected from nine seni applicants by a committee consisti of four senior students and four facu ty members.

Jim has a background of majors Norwegian and history plus count school teaching experience prior to l enrollment at St. Olaf College whi well qualifies him for a post in th small, provincial German communi At the Martin Luther School he w teach English. He has gained expe ence along these lines in the Engli classes he has conducted for forei employees at St. Olaf.

The Rimbach salary will be supp mented by the senior class contributi of $1,000 toward expenses. The Ri bach project is a part of the senior cl gift to St. Olaf College. This year graduate of St. Olaf in 1954, R. Da Berg, is teaching at the Martin Luth School.

While at St. Olaf Jim has been tive in dramatics and is president Idun Edda, a Norwegian society. is from Madison, Minnesota.

Within the E.L.C.

ERSONS

The Rev. G. W. Lokensgard has re-gned as pastor of Grace Church, Uniondale on Long Island, New York, ffective June 1, and has accepted a all to chaplaincy service with the Lu-heran Welfare Service, Toledo, Ohio. He will be dividing his time between taff membership service and hospital haplaincy.

The Rev. F. T. Lokensgard, pastor f Zion Church, Glendive, Montana, as been promoted to the rank of ommander in the Chaplain Corps of he Naval Reserve. Having been in ac-ve service as a navy chaplain for about our years during World War II, he rved on active duty in August, 1954, n a cruise to Japan.

The Rev. Murley A. Severtson, for-erly of Pequot Lakes, Minn., is now astor of the Lutheran Church of the ood Shepherd at Rockford, Ill. For ve months previous to his arrival the ev. M. W. Gustafson served the urch as interim pastor.

The Rev. Oscar R. Swenson, pastor Hoople, N. Dak., since 1939, has ac-pted a call to Hope Church, Walker, inn., and will move there early in ne. He will also serve as Protestant haplain at Ah-gwah-ching State Sana-rium.

The Rev. Allen R. Blegen, director the Hope of the World Broadcast (formerly the Lutheran Gospel Hour), has accepted a call to the pastorate of Immanuel Church, Chicago. He will continue the broadcast as before.

Miss Ruth Christiansen, Sudan missionary, is about to return to the field after a furlough, during which she has written a history of the Sudan Mission. Late in February her home church, Trinity of Brooklyn, N. Y., held a farewell reception for her, presenting her gifts.

The Rev. H. W. Melby, Mt. Vernon, S. Dak., will move to his new parish, Clarissa, Minn., the latter part of May.

DISTRICTS

Eastern

River Falls, Wis. The Rush River parish will celebrate its centennial June 5-12. On the opening date a service will be held in Norwegian, the sermon to be preached by Dr. N. Astrup Larsen, whose father, the late Dr. Laur. Larsen, was the first parish pastor. The preacher on June 12 will be Dr. J. W. Ylvisaker, president of Luther College. A Luther League meeting will be held on the 6th, Brotherhood on the 8th, and WMF on the 10th. Parish pastor is the Rev. R. G. Ulvilden.

Eleva, Wis. Plans are under consideration for changing the make-up of the Eleva parish in such a way as to make the congregation in Eleva a separate parish, while the two other member churches, Chimney Rock and Pleasant Valley, may either seek another parish connection or form an independent parish. The Eleva parish' present pastor is the Rev. J. P. Hulterstrum.

Morris, Ill. The Rev. N. W. Stoa terminated early in March his 11-year ministry in Bethlehem Church and preached his farewell sermon on March 6. Later in the day a farewell reception was held for the Stoas. The congregation received 176 new members during 1954 and has now 1,434 members.

Clam Falls, Wis. After several months vacancy this parish will in June have a new pastor: Marvin Johnson, now a senior at Luther Theological Seminary, St. Paul, will serve as the pastor.

Chicago, Ill. Trinity Church, parish of the Rev. Harold S. Reitz, is remodeling the tower of its church building. The Norwegian Memorial Church, parish of Dr. S. Norborg, dedicated March 27 a set of chimes in memory of the Rev. E. O. Holen, a former pastor of the church. The church choir is donating a grand piano to the church.

Southern Minnesota

Esdaile, Wis. Eidsvold Church (which is a part of the Red Wing parish) had its new Hammond electric organ dedicated on March 6. A dedication concert was given by Raymond C. Boese, chapel organist and organ teacher at St. Olaf College. The dedication offering was given toward the purchase of a pipe organ for the Boe Memorial Chapel. Pastor of this parish is the Rev. O. K. Wold.

PLANNING THE SAN FRANCISCO LUTHER LEAGUE CONVENTION

eeting in San Francisco to make plans for the forthcoming International Young People's ther League Convention, June 21-26, 1955, are (seated left to right) the following rgymen: Carroll Hinderlie, youth director of The Evangelical Lutheran Church; Marcus Gravdal, president of the International Young People's Luther League; (standing) arren L. Heggem, chairman for the convention in San Francisco, and M. A. Egge, esident, Choral Union. which meets simultaneously with the youth convention.

ANNOUNCEMENTS

Glasgow Circuit WMF will hold a workers' conference at Glasgow, Mont., March 22 at 10 a.m.

University Lutheran Church of Hope, Minneapolis, which during 1954 broadcast its 11 a.m. Sunday service over station WMIN (later WMNS), has since Feb. 13, 1955, broadcast its 9:45 and 10:45 services over station WPBC, St. Paul, 980 kc.

Madison Circuit WMF will meet April 26 at Midway Church, Colman, S. Dak. Forenoon speaker: the Rev. Samuel Carlsen.

Dates of the Paul Christiansen Choral School: July 24- Aug. 3, State Teachers College, Bemidji, Minn.; Aug. 7-13, Illinois State Normal University, Normal, Ill.; Aug. 22-28, Brevard College, Brevard, North Carolina.

St. Ansgar Circuit WMF will meet May 3 at Northwood, Iowa. Speaker: Missionary John Watne.

Vermillion Circuit WMF will meet April 20 at Pleasant Valley Church near Vermillion, S. Dak. Speakers: the Rev. Samuel Carlsen and Miss Sylvia Berge.

Southern California Bible Camp will function as follows next summer: Junior Youth Week, July 24-31; Senior Youth Week, July 31-Aug. 7; Family Week, Aug. 7-13, at Camp Seeley, near Crestline, California. Bible teacher: the Rev. Edward Hansen.

Canada conventions: District, June 9-12; District WMF, June 9-10; District LDR June 11, all of them in Saskatoon, Sask.

Eastern Oregon Circuit WMF will meet March 31 at Hines, Oregon.

Sioux Falls Circuit WMF will meet April 18 at East Side Church, Sioux Falls, S. Dak. Speakers: Mrs. Oscar Branstad and Missionary C. Russell Johnson.

For Sale: Adventures in the Kitchen, containing 300 pages, more than 1,000 recipes; loose-leaf; hard cover. Price $2.75 postpaid. Address: Cook Book, Waverley Lutheran Church, Truman, Minn.

South Dakota District Brotherhood will meet April 23-24 at Trinity Church, Madison, S. Dak.

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WMF Circuit Spring Conventions in the South Dakota District will be held as follows: April 18, Sioux Falls Circuit at East Side Lutheran, Sioux Falls, S. D.; April 19, Black Hills Circuit at Trinity Lutheran, Rapid City, S. D.; April 19, Omaha Circuit, at Petersburg, Nebraska; April 20, Vermillion Circuit at Pleasant Valley Church, north of Vermillion, S. D.; April 21, Yankton Circuit at Elim, west and north of Irene, S. D.; April 22, Mitchell Circuit at Immanuel Lutheran, west of Mt. Vernon, S. D.; April 26, Madison Circuit at Midway, northeast of Colman, S. D.; April 27, Brookings Circuit at Trinity Lutheran, Arlington, S. D.; April 28, Watertown Circuit at Grace Lutheran, Watertown, S. D.; April 29, Sisseton Circuit at Lebanon Church, south of Summit, S. D.; May 2, Lemmon Circuit, at Calvary Lutheran, Lemmon, S. D.; May 3, Aberdeen Circuit at St. John's Lutheran, Webster, S. D., and May 6, Denver Circuit.

CHANGES OF ADDRESS FOR PASTORS

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PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

For Sale—80 acre farm in Fillmore Co., Minn. 55 acres under cultivation, balance good pasture with spring water. REA, fair buildings. Lutheran community. Immediate possession. Price $9,000. 406-1A

80 acre farm for sale in Polk Co., Minn. 30 acre field in alfalfa. 8 room house, rebuilt good barn and other out buildings. REA, on mail and school bus routes. Price, $3,500. Owner selling on account of old age. 406-2A

320 acre farm, with good buildings, REA, on mail and school bus routes, for sale in Western Minn. Practically entire acreage under cultivation. Price, $67.50 per acre; $2... cash, good terms on balance. 3 miles f... town. 406...

Section and a half for sale in Northeas... La Moure Co., North Dakota. REA, g... water and out buildings. Also section and... acres with REA, good buildings, close... black top highway. Both 3 miles from ... church, country store and school. 406...

360 acre ranch, 80 acres under cultiva... for sale in Harding Co., South Dakota, w... in Williston oil basin on county highv... Modern 5 room house, large garage, fil... station, REA, natural gas, phone, good w... ¼ mile to school; 1½ miles to ELC chu... Ideal location for store and filling stat... Owner selling due to poor health. 406...

83 acre dairy farm for sale in Northwestern Washington. About 79 acres cleared; 60 acres perated as a dairy farm. Large house, barn nd other buildings. Located on river in fer-le Nooksack Valley. Lutheran community. 406-6A

20 acres of very productive land with good uildings for sale 30 miles west of Milwaukee, Visconsin in beautiful lake region. House has il heat, hot and cold running water. ¼ mile om Lutheran church; near excellent grade hool. Possibility of selling lots near small illage. 406-7A

Dandy 80 acre farm, all under plow, for le in Central Wisconsin, ½ mile to Lutheran urch. Modern buildings, concrete highway. rice, $8,200; liberal terms 4%. 406-8A

240 acre farm for sale in Polk Co., Wis. miles from town and in Lutheran commun-y. Write for further information. 406-9A

lomes

Home for sale located on north shore of ake Superior. Story and a half house, may e used as duplex or rooms for tourists. Eat op or gift shop. 406-10B

usinesses

Garage equipment, stock and office equip-ent, Ford agency, for sale in East Central uth Dakota. Building rented; $12,000 to ndle. 406-11C

General merchandise country store and me with garage for sale in Houston Co., nn. REA, near ELC church, on school bus ute. Terms. 406-12C

Well established women's ready-to-wear siness of high quality merchandise for sale prosperous Northern Minnesota town. In-des spacious 5 room living accommoda-ns. Owner-manager desirous of retiring. mmunity has several Lutheran churches. highway junction. Terms can be arranged. 406-13C

Locker plant for sale in Central Iowa town 1,000. Equipped for slaughtering, process-g and curing. Locker capacity, 425. Active theran church. 406-14C

FOR RENT

2 or 3 bedroom home, clean, unfurnished, heat, for rent in North Minneapolis. Near theran churches, shopping center and bus es. Available April 1st. 406-15B

POSITIONS WANTED

West central Minnesota Lutheran girl, grad-ing from high school May 12, 1955, would employment for summer, preferably at a mer camp or resort. Could begin imme-ely after graduation. 406-16D

Middle aged woman desires housekeeping ition in adult home. Some practical nurs-experience. 406-17D

Middle aged woman desires position as ctical nurse and companion to elderly lady und Twin Cities area. Can do cooking and sework; no lifting. 406-18D

Married man with hardware store and ap-nce experience wishes position as a de-tment manager. 406-19E

osition wanted to manage farms for ab-ee landlords, and institutions. 25 years' erience as actual farmer. References on uest. 406-20E

uther Seminary student would like night n any type of work. 406-21E

HELP WANTED

Middle-aged woman between 40 and 50, ted as housekeeper and companion for daughters. Good home more than high wages. Southeastern Minnesota. 406-22F

Protestant lady companion wanted for 84 year old woman not bedridden. Modern home, some housework. Cass Co., North Dakota. 406-23F

Two graduate registered nurses, one for supt. and one for general duty, wanted in small Northeastern South Dakota hospital. Good opportunity in friendly Lutheran community. 406-24F

Registered nurses wanted for general nursing in new, modern Central Wisconsin hospital. ELC church nearby. Above average pay. 406-25F

Registered nurse, interested in teaching practical nursing in hospital, needed in Pierce Co., North Dakota. 406-26F

Wanted—Registered nurse to be superintendent of 22 bed hospital in Northeastern Iowa. Good pay. Position open May 1. Will also consider an administrator. 406-27F

Two elementary teachers needed in Northern California Christian day school. 406-28F

Experienced male principal, preferably one with Master's Degree or its equivalent, wanted to serve growing day school in California. 406-29G

Green Lake Bible Camp, Spicer, Minn., desires camp caretaker and manager for summer months. Must be able to do general maintenance work, make weekly reports, and understand young folks. Good opportunity for alert and energetic Christian schoolman. Give information on age, experience and family. 406-30G

Man wanted to manage, keep records and do field work for small cooperative receiving and selling whole milk in Southeastern Minnesota. 406-31G

Middle-aged man in good health wanted for chore job and help some with farm. Year-round work. More for good home than high wages. Excellent home for right party. 406-32G

Man wanted to work on farm in Western Montana. Nice home with garden spot furnished. Electricity. Place to keep a few milk cows, chickens and hogs. Must be reliable and conscientious. References required. 406-33G

Reliable couple wanted on dairy farm in Southern Minnesota. To live on farm. Good wages. 406-34G

Middle-aged couple wanted on farm in Northern Minnesota. Pleasant conditions. Room and board, either pay or part of cream check. Want man for chores only, no hard work. Will be treated as part of the family. 406-35G

Opening for dentist in Northeastern Iowa community. Office and house available. 406-36G

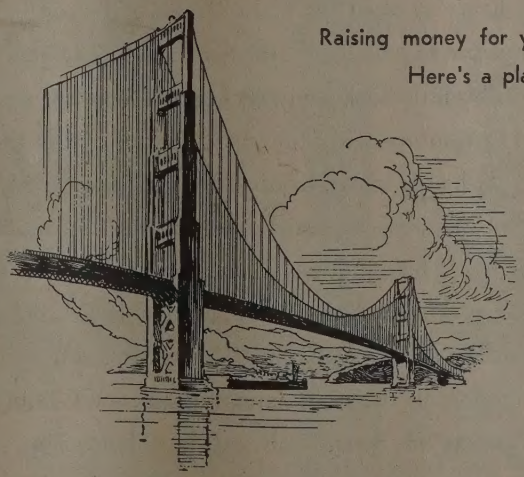
Doctor wanted in Goodhue Co., Minnesota. Write for further information. 406-37G

Splendid opportunity for Lutheran doctor in thriving city of 1,600 population located in Red River Valley. New elementary school. 30 minutes to first class hospital on concrete highway. 2 Lutheran churches. 406-38G

Young doctor wanted to assist elderly practitioner with view to partnership. Midwestern Minnesota. Large territory. 406-39G

Tailor needed in Lutheran community in North Central Iowa. Space required by interested party is available. 406-40G

Leaguers . . .



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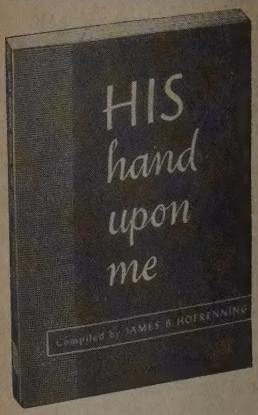

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